

HOWNIKAN

PEOPLE OF THE FIRE



Vol. 13, No. 9

Citizen Band Potawatomi Tribe

September, 1991

Applications for tribal credit cards rolling in

"I cut my old one in two and sent it back to them when I got my new tribal VISA card," said tribal administrator and treasurer Bob Davis.

Davis wants everyone in the tribe to be able to flash that VISA with the tribal seal. "It's a matter of pride," he said. "When they see that card, they know about the Potawatomi Tribe. They know we are a progressive,

serious-minded tribe. They know we mean business."

Response to the new tribal cards has been good so far, Davis said, but he would like to see more people send in applications (an application is printed on page 3). Of course, he can't guarantee that you'll be approved, but if you are, the tribe will earn a transaction fee every time you use that card.

And don't forget — you don't have to be a tribal member to

have the special card. Family members, friends, anyone may apply. Those already holding VISA cards may simply transfer their account; there's a special section of the application form for that.

"Turn in the one you have," Davis urged. "It's important to the tribe that we have as many of these issued as we possibly can. Let's show them we're proud to be Potawatomi."



*Have you sent in your application?
See page 3!*



Mega Night At Bingo Hall

Potawatomi Tribal Bingo celebrated the third anniversary of tribal management of the hall Sept. 14 with a super session featuring free caps and T-shirts, special games, a reception with live music and more. Employees were decked out in tuxedos for the occasion, which was highlighted by a live remote Mega Bingo broadcast from the hall. Above, technicians prepare the crowd for the live broadcast. At left, a player sports one of the free T-shirts. Below, tribal gaming director David Qualls goes over last minute details with Bryan Foster, visiting MegaBingo host.



First regional office open, council meeting dates set

The first regional office of the Citizen Band Potawatomi Tribe opened in the Dallas area this month.

The Dallas regional office is located at DFW Executive Suites, 601 N. Beltline, Irving, Texas, and the telephone number is (214)399-1345. Tribal accounting director Carolyn Sullivan drove to the Dallas area Sept. 18 to set up the office and had it opened by Sept. 23.

"Craig Anderson, a tribal member from the area, was most helpful," Sullivan said. "He saved me a couple of days of driving around by helping scout some sites." Craig's wife Kim will man the office for a few hours a day until a volunteer schedule can be worked out. Her first task was to call and invite tribal members to the Oct. 5 Regional Council at the Dallas Marriott Quorum and tell them about the office.

Sullivan said she was very pleased with both the location and the cost of the office. It came furnished and a secretarial service is provided, she said, so that calls will be answered even when a volunteer is not in the office. "We need volunteers," she stressed, adding that those willing to donate a few hours a month to the office should contact the tribe.

Tribal chairman John A. Barrett hailed the opening of the office as "the first step toward the creation of organized political subdivisions within the tribal structure." When the regional offices were first proposed several years ago, Barrett prophesied that they would eventually lead to such subdivisions which might even elect regional representatives who would meet with the Business Committee by satellite hook-up.

Sullivan will travel to Denver in October to set up the second regional office. "I have two ladies in Denver looking for sites," she said. Names of volunteers are also being compiled for that office and the ones to come later. Sullivan said that Santa Clara will probably be the third site opened.

The regional offices will certainly be a topic of discussion at the coming year's round of Regional Councils, beginning Oct. 5 in Dallas. But there will definitely be a new flavor to those meetings, Barrett said.

"We have a wonderful new video," he said. "It was professionally shot during Potawatomi Days this year." The video will feature the annual pow wow, of course, as well as other sights and sounds of tribal life. "Our emphasis at Regional Councils in the future will be on culture, arts and customs," the chairman said, "including the evolution of the pow wow."

Here is the Regional Council schedule for 1991-92:

Oct. 5, 1991 - Dallas, TX.	March 14, 1992 - Kansas City, MO.
Oct. 27, 1991 - Denver, CO.	April 5, 1992 - Tulsa, OK.
Nov. 9, 1991 - Santa Clara, CA.	April 18, 1992 - Seattle, WA.
Jan. 11, 1992 - Phoenix, AZ.	May 2, 1992 - Houston, TX.
Feb. 8, 1992 - Long Beach, CA.	
Feb. 22, 1992 - Portland, OR.	

TRIBAL TRACTS

Work underway on restaurant overlooking golf course

Work has begun on a restaurant and recreation area in the area above the tribal pro shop, according to tribal administrator Bob Davis.

The space was left vacant when the elderly meal program was moved to bigger quarters several months ago. The Business Committee has been considering several alternative uses for the area since then, and recently decided to proceed with the renovations.

Funds were approved by tribal members from the set-aside budget. The ceiling has been raised and an outside deck, which overlooks the golf course, is being redone. Final details have not yet been worked out, but Davis said there will be a restaurant as well as party rooms available for rental to outside groups. That work should be completed in time for the Christmas season.

"This will really enhance the pro shop," Davis said. "We plan to do a brochure with photographs of the new facilities and use it to promote the golf course among large companies."

He added that other improvements approved by the voters in the last election have been accomplished, including \$37,000 in new equipment for the golf course. Work on the ponds on the golf course is complete and the pumps are set, he said, making the back nine "totally complete."

New Supreme Court justice to be named

A new justice will soon be named to the Potawatomi Supreme Court, Tribal Chairman John A. Barrett has announced.

Justice Peggy Big Eagle has resigned from the tribal court because she has accepted federal employment, Barrett said. In a letter to Barrett, Big Eagle thanked the tribe for the opportunity serve and said she valued her service with the tribal court.

The Business Committee will make a new appointment to the Supreme Court next month, Barrett said.

Fall scholarship recipients listed

Fall Scholarships
John D. Baker-Western Oklahoma State College
Sonia Ann Davenport-California State Univ.-Los Angeles
Kelly Ann Gonzales-Capital City Barber College
Allan Jared Hinton-Rogers State College
Darlene Louise Irvin-Washburn University
Robbie McClatchey-Univ. of Okla.-Health Science Center
Lora Bell McHenry-Northeastern



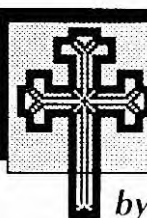
Tribal Member Playing For SWOSU

After opening the 1991 football season with two road contests, the Southwestern Oklahoma State University football team will make its home debut on Saturday, Sept. 21, as Central Arkansas visits the SWOSU campus at Weatherford. Game time will be 7 p.m. Members of the 1991 Bulldog squad include (front from left): Junior Lowden, St. Louis; Bob Bruce, Wynnewood. Back from left: Robbie Fletcher, Maud; Robbie Whitefield, Maud; Gary Bigelow, Savanna. Lowden, a tribal member, is the son of museum curator Esther Lowden.

State University
Joyce Sue Mooney-Oklahoma City Community College
Theresa Sue Nichols-Kansas City KS Community College
Stacie Dianne O'Bright-East Central University
Kathryn DeLonais Price-University of Oklahoma
Donna Jean Fullbright-Seminole Junior College
Michelle Paulette Lovell-Okla. Univ.-Health Science Center
Randall A. Woodfin-OK Christian Univ. of Science & Arts
Louana Gay Kennedy-Langston University (UCT)
Linda Ruth Haralson-Oklahoma City Community College
William L. Everett-Seminole Junior College
Joseph Paul Glasgow-Carl Albert Junior College
Cathy Rae Mock-Lane Community College
Deborah Reinhardt-Texas Wesleyan University
Robert Ray DeVader-Manhattan Area Vo-Tech
Loretta May Oden-Barton County Community College
Barney Robert Melot-Central State University
Marilyn Joy Hopper-Murray State College
Patricia Carson-Seminole Junior College
Barbara Jean Gregg-Connors State College

Susan Mae Appier-Glendale Community College
Rebecca Ann Williamson-Seminole Junior College
Deborah Ketchum-Lake City

Community College
John Robert Weber III-Tulsa Junior College
Deborah Ann Brewer-East Central University



A message from the chaplain...

by Rev. Norman W. Kiker

Sunday morning Potawatomi Mission worship services continue at the Potawatomi Title VI Senior Citizens facility, located approximately one quarter mile east of Hardesty's store on Hardesty Road. Just travel east until you cross the railroad tracks; the building is on the south side of the road. Services are in the east end of the building. A pot luck dinner follows the service, so bring your favorite food and get acquainted. For more information, contact Tribal Chaplain Norman Kiker on weekdays at 275-3121.

Schedule of Services

October 6 - 10:30 am

November 3 - 10:30 am

December 1 - 10:30 am

The work is almost completed on the old Friends Mission church and it is something we can all take great pride in. As tribal members it is even more important to know that a place on our land will be set aside and dedicated to God the Father, for worship and fellowship in the name of Jesus Christ, a place of refuge and prayer.

Any tribal member wishing to know more about the mission, feel free to contact me at 1-800-880-9880 or Local 275-3121, or by mail: Norman Kiker, Chaplain, 1901 S. Gordon Cooper Drive, Shawnee, Okla. 74801.

On October 6, the Rev. Jim Knowles and his wife Sharon will be worshipping with the Potawatomi Mission at the Title VI building on Hardesty Rd.

DONATIONS TO THE HOW NI KAN

Jeannie C. Labrum, UT-\$10
Victor Ruffinen, GA-\$20
John Anttonen, OR-\$1
H. Berton McCauley, MD. - \$10
J.F. Adams, FL. - \$35

Amy Rose Herrick, KS. - \$5
Hazel Whistler, TX. - \$5
George and Gertrude Myers, KS. - \$25
Larry Posey, OK. - \$10

Thought For the Day

From Joyce Abel, R.N.

I Will Be A Painter of Positive Pictures

In mind I have the ability to form pictures using my imagination. These can be positive or negative pictures or it can be a combination of both. If I think positive, positive things will appear in my life. If I think negative things, negative things will show up. This is my choice. These pictures are formed by my self-talk, that is, the conversation that I carry on with my self. Even if my eyes and ears hear and see negative things. I can still talk positively to myself to maintain the positive picture. This is called faith. The negative self talk will erase the positive picture. This is called doubt. During these situations, I can call on the power of the creator to help me maintain the positive picture. No outside person, event, or thing can change my self-talk. It is up to me to maintain my positive thinking that I can live in harmony with nature. I will commit myself to practice positive thinking, for I know this is the way that the great spirit would want me to live my life. Each day I will affirm:

I am a beautiful child of the Great Spirit.

I love and accept myself just as I am today.

I am a growing person. My choice is to be positive.

(Author Unknown)



Davis completes Naval training

Miss Heather Danielle Davis of Las Vegas, Nevada, a tribal member and descendant of Nellie Anderson of the Citizen Band Potawatomi Tribe, has completed her basic training at the Naval Training Center in Orlando, Florida.

Seaman Davis is a 1990 graduate of Eldorado High School in Las Vegas and is currently attending Cryptologic Technician School at Ft. Devens, MA.

COMPLETE THIS FORM — CUT IT OUT — MAIL IT TO:
Credit Card Center • P.O. Box 12000 • Oklahoma City, OK 73157-9907

Citizen Band Potawatomi Indian Tribe

VISA Application

FOR BANK USE ONLY RA650			
No. C	LC	EXP.	
APP. By		DATE	
4			

PLEASE TELL US ABOUT YOURSELF

FIRST NAME (Please Print)	MIDDLE	LAST	DATE OF BIRTH	NO. OF DEPENDENTS (INCLUDING SELF)			
PRESENT STREET ADDRESS			CITY	STATE	ZIP	HOW LONG? YRS. MOS.	HOME PHONE
PREVIOUS ADDRESS (STREET OR BOX)			CITY	STATE	ZIP	HOW LONG? YRS. MOS.	SOCIAL SECURITY #
NEAREST RELATIVE (Not Living With You)			CITY	STATE	ZIP	HOME PHONE	RELATIONSHIP
YOUR CURRENT MAILING ADDRESS			CITY	STATE	ZIP	ARE YOU A U.S. CITIZEN?	IF NOT, ARE YOU A PERMANENT RESIDENT?

EMPLOYMENT INFORMATION

EMPLOYER NAME	ADDRESS	CITY	STATE	BUSINESS PHONE
OCCUPATION/POSITION	LENGTH OF EMPLOYMENT YRS. MOS.	MONTHLY INCOME BEFORE TAXES	ADDITIONAL INCOME*	SOURCE*
IF SELF EMPLOYED, NAME OF BUSINESS	STREET ADDRESS OF BUSINESS	CITY	TYPE OF BUSINESS	If self-employed, please provide tax return
PREVIOUS EMPLOYER (Even if retired)	CITY	STATE	OCCUPATION/POSITION	HOW LONG? YRS. MOS.

* ALIMONY, CHILD SUPPORT OR SEPARATE MAINTENANCE INCOME NEED NOT BE REVEALED IF YOU DO NOT WISH TO HAVE IT CONSIDERED AS A BASIS OF PAYING THIS OBLIGATION

FINANCIAL INFORMATION

BANK OR FINANCIAL INSTITUTION	ADDRESS	CHECKING ACCT. NUMBER	SAVINGS ACCT. NUMBER		
NAME OF MORTGAGE HOLDER OR LANDLORD	ADDRESS	ACCT. NUMBER	BALANCE	MONTHLY PAYMENT	
OWN RENT	ADDRESS	ACCT. NUMBER	BALANCE	MONTHLY PAYMENT	
AUTO LOAN FINANCED WITH	YEAR & MAKE	ADDRESS	ACCT. NUMBER	BALANCE	MONTHLY PAYMENT

HAVE YOU EVER FILED BANKRUPTCY?

YEAR FILED

CREDIT REFERENCES

CITY	STATE	DATE OPEN	ACCT. NUMBER	BALANCE	CREDIT LIMIT	MONTHLY PAYMENT

PLEASE LIST ALL ACCOUNTS WITH OUTSTANDING BALANCES. USE SEPARATE SHEET IF ADDITIONAL SPACE IS NEEDED.

TRANSFER REQUEST

☒ **YES!!!** Transfer my accounts!
When my account is approved, please transfer the balances that I have listed below.

Acct No. _____

Account Balance \$ _____

Acct No. _____

Account Balance \$ _____

By signing below, I authorize you, if my account is approved, to transfer to my United BankCard VISA the amount(s) up to my available credit limit on the accounts listed. You will treat this transfer as a cash advance with interest assessed from date of posting.

Signature _____

CO-APPLICANT INFORMATION (must be completed for joint account)

FIRST NAME	MIDDLE	LAST	DATE OF BIRTH	SOCIAL SECURITY #	
EMPLOYER NAME	CITY	STATE	ZIP	If self-employed, please provide last year's tax return	HOW LONG? YRS. MOS.
BUS. PHONE	POSITION	GROSS INCOME	ADDITIONAL INCOME*		
PREVIOUS EMPLOYER	POSITION	HOW LONG? YRS. MOS.			
* ALIMONY, CHILD SUPPORT OR SEPARATE MAINTENANCE INCOME NEED NOT BE REVEALED IF YOU DO NOT WISH TO HAVE IT CONSIDERED AS A BASIS OF PAYING THIS OBLIGATION.					
PLEASE READ CAREFULLY. United BankCard may cause a credit investigation to be made concerning your character, general reputation, persona characteristics among consumer reporting agencies and other sources to be considered a part of this application. Revealing income received from alimony child support or maintenance payments is optional. I certify that the above information is accurate and complete and is given for the purpose of obtaining the credit card described above. I authorize United BankCard to check any of the references given above.					
SIGNATURE		DATE		CO-APPLICANT SIGNATURE	DATE

JOINT APPLICANTS ARE LIABLE FOR ALL CHARGES BY OTHER APPLICANTS UNTIL ACCOUNT IS TERMINATED.

CARDHOLDER AGREEMENT AND DISCLOSURE PROVIDED UPON APPROVAL.

REV 6/91

ANNUAL PERCENTAGE RATE
18.9%

ANNUAL FEE
\$20
Waived First Year

GRACE PERIOD FOR PURCHASES
You have not less than 25 days to repay your balance for purchases before being charged a finance charge.

LATE PAYMENT & OVER-THE-CREDIT-LIMIT FEE
Late Payment Fee: \$12 Over-the-Credit-Limit Fee: \$10

BALANCE CALCULATION METHOD FOR PURCHASES
Average Daily Balance (including current purchases)

The information about the costs of the card described in this application is accurate as of 5/91. This information may have changed after that date. To find out what may have changed, call us at 1-800-456-2273.



A Potawatomi welcome to these new members

New Descendancy Enrollees August 29, 1991

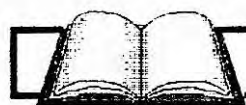
Barnes, Adam Lee
Barnes, Candice Marie
Dunkin, Shawn Michael
Tabor, Dustin Shawn
Tabor, Travis Don
Yates, Amanda Sue
Boswell, Scott Paul
Mars, Mindy Dawn
Mars, Angela Marie
Glenn, Anita Kay
Burris, Beth Ann Glenn
Burris, Amanda Kaye
Buettner, Deidre Ann
Trousedale, Daniel Lee
Moon, Chelsea Louise
Leonard, Lorraine Suzanne
Foresman, James William
Aguilar, Brittany Nicole
Johnson, Bradley Keith
Johnson, Brian Oclea
DeVencenzi, Daniel Mathew
Edwards, Matthew Crawford
Behrens, Earl William
Behrens II, Robert James
Behrens, Heather Quinn
Robinson II, Kenneth Grant

Heck, Emily Christine
Hyde III, Charles William
Flynn, Candy Michelle
Jackson, Lucas Eric
Jackson, Sarah Dawn
Roberts, Sarah Ann
Pitts, Thomas James
Pitts, Thad Jeffrey
Quinn, Rachel
Quinn, Heather
Cullen, Sarah Anne
Leckie, Joshua Murrell
Leckie, Michelle Marie
Hudson, Janesa Lynn
Dietrich, Donis Mary
Jenks, Andrew Leslie
Sivils, Dustin Tyler
Cartmill, Jerry Earl
Lazelle, Curt Franklin
Lazelle, Rachael Christa
Melott, Jr., Justin Keith
Melott, Dustin Heath
Melott, Autumn Dione
Melott, Amber Dawn
Swanson, Michael Duane
Swanson, Mandi Louise
Swanson, Chad William
Peterston, Steven Lee

Moody, Jennifer Celeste
Moody, Michael Patrick
LaRue, Lance J.
Geron, Taylor Michael
Geron, Phillip Nelson
Siemens, Jenifer Elizabeth
Martin, Patricia Anne
Barton, Angela Kaye
Barton, Brad Christopher
Barton, Joshua Ryan
Barton, Cori Danell
Barton III, Billy Chester
Bickford, Jr., Alex Eugene
Bickford, Krystle Dawn
Bickford, Aaron Nathaniel
Dean, Lynnette Yvonne
Dean, Jeffrey Alan
Woods, Lisa Gay
Costa, Brad Joseph
Costa, Derek Anthony
Williams, Peter Leroy
Harvey, Kim Marie
Williams, Mary Elizabeth
Williams, Kathleen Rose
Davis II, Timothy Paul
Davis, Amy Lynne
Johnson, Chad Everett
Johnson, Jeffry Scott

Scott, Justin Andrew
Scott, Kara Lynn
Scott, Kyle Thomas
Scott, Donna Jean
Edgar, Casey Erin
Edgar, Kristin Leann
Yoachum III, Robert Eugene
Bruno, Cami Marie
Smith, Karen Michelle
Smith, Sara Kimberly
Sanders, Brian Joe
Sanders, Jennifer Darlene
Cox, Theresa Lane
Killman, Mary Christene
Talton, Byron Keith
White, Kayla Renee
Tipton, Vicky Lee
Graham, Vanessa Renee
Lunsford, Tara Nicole
Lunsford, Ashley Breann
Lunsford, Garrett Russell
Smith, Todd Starr
Fechner, Bobby Eugene
Anttonen, John Stuart Russell
Carter, Kimberly Ann
Carter, Jr., Ronnie Lloyd
Moseley, Todd Calvin

Hill, Paige McGee
Franklin, Damon Franklin
Franklin, Christopher Anthony
Castaneda, Daniel Proceso
Castaneda, Cassie Rose
Cheatwood, Kaci Nicole
Weaver, Herman Alton
Weaver, Jordan Wayne
Pradmore, Timothy Charles
Pradmore, Jessica Donya
Foughty, Dustin Kent
Lunsford, Stephanie Dawn
LaClair, Stewart McLane
Pewachikorr
Jackson, Bradley Cole
Kime, Taylor Liberty
Lowry, Mark Louis
Jenks, Desiree Francisca
Jenks, Christopher David
Fisher, Deann Rene
Ross, Devron Lee
Ross, Austin Lee
Zen-Ruffinen, Kurt H.
Zen-Ruffinen, Craig Richard
Goodgion, Alice May
Yanke, Kyle Christopher
Paxton, Timothy Don



For the record...

BUSINESS COMMITTEE MINUTES June 27, 1991

Present: Chairman-John A. Barrett, Vice-Chairman-Linda Capps, Secretary/Treasurer-Bob Davis, Committeeman-Hilton Melot, Committeeman-Francis Levier, Accounting Director-Carolyn Sullivan, Tribal Rolls-Mary Farrell, Grievance Committee Members-Jerry Motley, Jo Ann Johnson and Gene Bruno, tribal member-Glenn Lazelle of Idaho.

Chairman Barrett called the meeting to order at 6:45 p.m.

Bob Davis moved to approve the minutes of May 30, 1991 with one correction; Hilton Melot seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-77 in support of the House Select Committee Bill cited as the Oklahoma Indian Four Winds Cultural Study Act; Linda Capps seconded. Passed 5-0.

Bob Davis moved to approve Resolution #91-78 enrolling 25 descendancy applicants; Francis Levier seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #91-79 enrolling 25 descendancy applicants; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-80 enrolling 12 descendancy applicants; Bob Davis seconded. Passed 5-0.

Francis Levier moved to approve Resolution #91-81 enrolling 6 applicants eligible for enrollment under previous blood quantum guidelines; Bob Davis seconded. Passed 5-0.

Chairman Barrett informed the Business Committee that a Fax had been received from Tribal Attorney Michael Minnis that Judge West had ruled in favor of the Potawatomi Tribe against the Oklahoma Tax Commission on the issue of the beer license and that there will be a permanent injunction and the Tribe is also filing to recover the attorney fees.

Business Committee went into Executive Session at 7:25 p.m.

Business Committee adjourned at 7:50 p.m.

SPECIAL BUSINESS COMMITTEE MEETING July 1, 1991

Present: Chairman-John A. Barrett, Vice-Chairman-Linda Capps, Secretary/Treasurer-Bob Davis, Committeeman-Hilton Melot, Supreme Court-Justice Bill Rice, Tribal member Linda Ezell, guest, Mrs. Sheryl Barrett.

Chairman Barrett called the meeting to order at 7:00 p.m.

Bob Davis moved to approve an amendment to repeal the previous amendment to the Appellate Procedure of the Citizen Band Potawatomi Indian Tribe of Oklahoma; Linda Capps seconded. Passed 4 in favor, 0 opposed. 1 absent.

Bob Davis moved to adjourn the meeting; Hilton Melot seconded. Meeting adjourned at 8:30 p.m.

A care of thank from the family of Jim Wood to Dr. Shetty, Dr. Gupta, ICU nurse's, the Shawnee Medical Center Hospital personnel who were so kind to us during Jim's hospital stay. Thanks also to the Rev. Jim Harris, Rev. Victor Cope, the many relatives and friends who supported us through their visits, phone calls, cards, flowers, food, love offerings and prayers. We thank you all and God Bless each and everyone of you.

Judy Wood
Lorena Mack Wood
Darla Wood Teboe
Jennifer Wood Pleets
Samantha L. Pleets
Betty & Larry Hernandez & family
Harry D. & Katie Wood & family
Wanda S. & Rev. William Tiger & family
Pat Wood Ward & family
(Judy Wood is a CHR in the Health Service Dept.)

Kaul's mother relates other side of Kansas cigarette tax dispute

EDITOR, HowNiKan:

In your recent July copy of How-Ni-Kan there was an article on Kathy Kaul.

It states that the Tribal Council contends that she owes \$80,000 in taxes and has refused to pay. What it doesn't say is that the Tribal Council cannot produce a legal document showing that they have a legal tax code.

The Prairie Band General Council is in the process of trying to get the Tribal Council to do things legal. Their tax code and a great number of other things are being questioned by the General Council, and the General Council says that they have to vote on any major decision that the Tribal Council wants to put into

effect.

The Prairie Band Tribal Council dug up the entry to her business illegally, that was an entry off of a Public Highway and was state property.

Att. Gen. Stephen of Kansas raided her business and took the cigarettes because they didn't have a state tax stamp on them.

Those cigarettes were returned Aug. 27. Find enclosed copies of these from the Topeka Paper.

Perhaps some of these articles could be published also.

Thank you,

Nina Kaul
Kathy's mother

(From *The Topeka Capital-Journal*, Aug. 28, 1991) — The attorney general's office has agreed to return to the distributor \$46,000 worth of cigarettes confiscated in June in a raid on a convenience store on the Potawatomi Indian reservation.

Pantaleon Florez, attorney for convenience store owner Kathy Kaul, said the out-of-court settlement was negotiated Monday in a telephone call between him, the attorney general's office and an attorney for Cash and Carry, the cigarette distributor.

The agreement resolves a lawsuit Cash and Carry filed against Attorney General Bob Stephan and Kaul for return of the cigarettes after checks in payment weren't honored by Kaul's bank, Florez said.

It also includes a stipulation that Kaul was in possession of the cigarettes without a valid tax stamp at the time of the raid, Florez said.

"But that has never been disputed in the first place," Florez said. "Kathy has essentially admitted she possessed these cigarettes without a tax stamp."

What has been disputed, and continues to be litigated, is whether Stephan had a legal right to raid the store, he said.

Earlier this summer, Stephan filed two misdemeanor charges against Kaul in Jackson County district court. The case is pending, Florez said.

In a motion to dismiss the charges, Florez said he cited Kansas laws that exempt reservation retailers from possessing cigarettes without a state sales tax stamp.

He said he also argued that Kaul's failure to have a state sales tax number was administrative. Kaul had applied to the state Department of Revenue for a sales tax number. It was denied on the grounds it wasn't required for reservation businesses, he said.

Kaul also has sued Stephan in federal court, claiming his raid and confiscation deprived her of equal protection and privileges under the law, Florez said.

The return of the cigarettes was a relief to Kaul, Florez said, since she now no longer owes Cash and Carry \$46,000. There still are issues that must be resolved before Kaul can reopen the store.

It isn't clear yet when the Potawatomi tribe will issue Kaul a tribal tax number or whether she can procure financing. Nevertheless, the agreement is a relief, Florez said.

"It's a start in the right direction for something that should never have escalated to this point," he said.

Sincerely,
H. Berton McCauley, D.D.S.
3804 Hadley Square East
Baltimore, MD. 21218-1807



POTAWATOMI
MUSEUM
TRADING POST

Call Your Orders In 1-800-880-9880

\$11⁹⁵
Ladies Visors
\$9⁹⁵

new!

TOTE BAG

15" X 18" Red "People Of The Fire"
Logo on Natural Color Canvas

\$6⁹⁵



Call Toll Free 1-800-880-9880

Not responsible for damage in shipment

POTAWATOMI MUSEUM TRADING POST - ORDER FORM

QUANTITY	DESCRIPTION	SIZE	PRICE	AMOUNT

**CHARGE IT
TO MY**



Month Year

INTERBANK # (M/C)**Card Expiration Date**[illegible]

Name on Card

Signature

Ship To: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

**Postage
& Handling**

\$1.50 per item
postage &
handling -\$2 for **Total**
jackets & mugs

***If paying by check,
please include
Tribal Roll Number.***

Mail Order Form & Payment To:
Potawatomi Museum Trading Post
1901 Gordon Cooper Drive
Shawnee, Oklahoma 74801

Tribes in Oklahoma...

Thunderbird says no illegal Class III gambling in Norman

(From *The Daily Oklahoman*, Sept. 14, 1991) — Allegations of illegal casino-style gambling on Indian land east of Norman have sparked demands for federal law enforcement action all the way from Nevada to Washington, D.C.

Anthony J. Hope, chairman of the National Indian Gaming Commission, said many Oklahoma Indian tribes have called him to complain that what they perceive as illegal casino-style gaming is taking place at the Absentee Shawnee Tribe's Thunderbird Entertainment Center.

Two U.S. senators from Nevada, where casino gambling is legal, are so concerned about the situation that on Aug. 29 they wrote a letter to acting U.S. Attorney General William Barr requesting an investigation and "forceful action by the Justice Department ..."

The controversy centers on the Absentee Shawnee Tribe's Thunderbird Entertainment

Center, located about 20 miles east of Norman on the east side of Lake Thunderbird.

Fred Cliett, Thunderbird's general manager, says there is no illegal Class III casino gambling taking place at that location, just legal Class II gaming activities, which include pull tabs and bingo.

It's the bingo that's creating the controversy.

Thunderbird offers 26 varieties of bingo — some of which bear a striking resemblance to such Class III gambling games as blackjack and craps, players say.

How the games are classified is of great importance. Class I games, which consist of traditional Indian social games, and Class II games, which include bingo, pull tabs and lotto, are legal on Indian land in Oklahoma.

Class III games, which include blackjack, craps, horse racing, dog racing, sports betting and many other forms of gaming, are

illegal on Indian land unless tribes have negotiated compacts with the governor. The Absentee Shawnee Tribe and two other Oklahoma tribes have formally asked Gov. David Walters to negotiate compacts, but talks have not begun.

Players say the rules for bingojack and bingobones at Thunderbird are similar to the rules for blackjack and craps, except numbered bingo balls are used instead of playing cards and dice.

Gary Pitchlynn, a Norman attorney who has researched Indian gaming regulations, said he believes the games being played at Thunderbird fall within legal Class II gaming activities.

Indian gaming laws are similar to federal tax laws in the respect that there are a lot of "gray areas," he said.

When there are gray areas, "most good business people decide the gray area belongs to me until it is decided otherwise,"

he said.

Pitchlynn said new, more specific regulations are expected to be published by the National Indian Gaming Commission in a month. At that time, the tribe may have to "back up and reassess" whether some of its games should be closed, he said.

Nevada's two U.S. Senators, Harry Reid and Richard Bryan, wrote a letter to the acting U.S. attorney general in which they complained about a lack of law enforcement action against Thunderbird.

"Recently we have been informed that the United States Attorney in Oklahoma has been contacted by both Indian and nonIndian parties concerning Class III gaming activities that are being conducted by the Absentee-Shawnee Tribe without having concluded the required tribal-state compact," the senators said in the Aug. 29 letter.

"It is our understanding that the United States Attorney is

prepared to investigate this situation and take action against any illegal gaming activities," they wrote. "We further understand they are only awaiting the concurrence of your office. It is our hope that you will act quickly to encourage the United States Attorney to investigate and pursue action against any violations of the Indian Gaming Regulatory Act."

Cliett said Nevada's U.S. senators have a vested interest in trying to shut down gaming activities in Oklahoma and other states because they are interested in Oklahoma gaming money coming to Nevada rather than staying in Oklahoma.

Cliett said emphatically that he believes the games offered at Thunderbird are legal.

Tim Leonard, U.S. attorney in Oklahoma City, said he was not aware of the letter from Nevada's senators and declined comment on whether an investigation was under way.

"Cradle and All" exhibit at OU Native American Indian cradleboards display through December

Norman — A unique part of Native American culture — cradleboards — will be featured during a Sept. 10 through Dec. 15 exhibit at the Oklahoma Museum of Natural History on the University of the Oklahoma's Norman campus.

The exhibit, titled "Cradle and All," will display some of the finest Native American cradleboards to be viewed in Oklahoma, said Julie Droke, collections manager for the museum.

The museum's exhibit will spotlight cradleboards, which were used as baby carriers, from a number of Native American tribes.

Many of the cradleboards come from the museum's permanent collection, while others are on loan from the Center of the American Indian of Oklahoma City.

Droke said Native American babies usually first were placed in cradles or cradleboards when they were 3 to 5 months old.

"Although they were taken out of the carriers for varying periods of time during the day, the baby carrier was their world for the next several months of their life," Droke said.

"During the day, the carrier was leaned against posts or teepees near the mother, and thus, the child was never left alone."

The cradleboards reflect the culture of each tribe and often have intricate beadwork, porcupine quillwork or baubles attached for the amusement of the children they would carry.

"The variation in the designs used on cradle covers is so great that it is rare to find two cradles with identical or similar designs," Droke said.

Cradleboards usually were made prior to birth by the unborn child's aunt, she said. Also, it was considered prestigious for a child to receive more than one cradleboard.

They also were considered as an appropriate gift for family gift-giving and for formal presentations between tribal officials, Droke said, adding that some Native American cultures considered a cradleboard to be equal to the value of a horse.

For more information, call the Oklahoma Museum of Natural History at (405)325-4712

Missing persons — we need addresses

This is a continuation of a list of names for which the BIA does not have up-to-date addresses. If you are receiving your HowNikan, the tribe has your correct address.

Schimmel, Robert
Schlehuber, Mark Wayne
Schlehuber, Michael Gene
Schlubach, Jaynie Elise
Schmidtkofer, Paul Anthony
Schmidt, Lori Jo
Schoemann, Dee Martin
Schoemann, Francis
Schoemann, Larry Keith
Schreiber, Laura Lynn
Schrepfer, Robert C.
Schwartz, Michael Paul
Scott, George Wm
Scott, James C. Jr.
Scott, Lisa Michelle
Seale, Tawana Gayle
Shadden, Arenda Kay
Shallcross, Gloria Laine
Shaw, Rebecca Jane
Shelton, Georgia A.
Shemek, Catherine Lee
Siddons, William Travis
Silas, Kenneth Wayne
Simecka, Jerry Wm
Simecka, William Bryan Jr.
Simecka-Pappas, Betty Jean
Simmons, Rhonda Kay
Simon, Aldon Leforest
Simon, Steven Lee
Simon, Theresa Anne
Simon, Veronica A.
Simonson, Linda Sue
Sims, Louis E.
Singletary, Gail
Singletary, Norma Lucille
Singleton, Joe Lorne
Sinor, Alta Mae

Slavin, Danny L.
Slavin, Ray Robert
Slavin, Timothy B.
Sleese, Robert Benjamin
Slover, James Andrew Jr.
Slover, Sherryl Lynn
Smith, Betty Jean
Smith, Bobbie Eugene
Smith, David Eugene
Smith, Denise Darnell
Smith, Destiny Fawn
Smith, Gary F.
Smith, Gary Randall
Smith, Glenna Lucile
Smith, Jay Neal
Smith, Kelley Suzanne
Smith, Leanna
Smith, Leroy
Smith, Lila Jean
Smith, Lorraine Mae
Smith, Mark Robin
Smith, Morris Dean
Smith, Patricia Lou
Smith, Paul H.
Smith, Roy Thomas Jr.
Smithson, Jackie Ray Sr.
Snow, Gertie E.
Snow, Richard Wyman
Snyder, Kathleen Kaye
Snyder, Mary Theresa
Soelter, Sharon Ann
Sooney, Wilbert Duane
Sorensen, Beverly Jo
Southerland, Sheila S.
Sowersby, Susan Grace
Spalding, Thomas F.
Sparhawk, Deborah Monette
Sparks, Cheryl Lynn
Sparks, Richard Dale
Spealman, Nancy L.
Spencer, James Eldon
Sperry, Oval Marie

Spillman, James
Spurlock, Kenneth Douglas
St. John, Marcell Martha
Starr, Nancy R.
Stegmeier, Verchel Lee
Stephens, Joshua Lee
Stephenson, Ruby Bell
Stephenson, Ruby F.
Stewart, Harry L. Jr.
Stiles, Lynn George
Stinehelfer, Bradley Scott
Stinnett, Lyda Rebecca
Stinson, Gene
Stites, Kathleen Hope
Stockdale, Julia Irene
Stone, James Richard
Stonerod, Rolanna Marleen
Stovall, Jesse Morgan Jr.
Stratton, Becky Jo
Streeter, Carla Kay
Striegel, J. Rick
Striegel, Thomas Lester
Strobel, Darwin Dee Jr.
Strohl, Kathleen Ann
Stubbs, Stewart Wm
Sullivan, Dotty Denese
Sullivan, John R. Sr.
Summey, Calvin Glen
Summey, Clifford Lee
Sutton, Susanna Carol
Swarb, Della
Sweeney, Michael De.
Sweeten, Phyllis Oletha
Swisher, Richard Keith
Swisher, Wayne Lee
Tarter, Christopher B.
Tarter, George Lawrence Sr.
Tarter, Orville Lee
Tarter, Orville Lee Jr.
Tarter, Timothy S.
Tasier, Jackson
Tate, Jesse Neal

SUPPORT YOUR HOWNIKAN

Barrett looks at land run centennial from tribe's perspective

(The following articles appeared in a special section of *The Shawnee News-Star* published Sept. 15, 1991, as part of the city's observance of the 1891 Land Run which opened the tribal lands that are now Pottawatomie and Lincoln counties. Virginia Bradshaw wrote the stories.)

Chairman of the 16,300 member Citizens Band Potawatomi Indian Tribe John A. "Rocky" Barrett Jr. agrees that Shawnee's 100th anniversary has to date from the Sept. 22, 1891 land run that opened present Pottawatomie and Lincoln Counties to white settlement.

But "when historians say that Etta Beard's cabin was the first settlement, it makes you wonder what they did with the houses that were on the land before she drove that stake," Barrett said.

There was a Sac and Fox family living here when the Run occurred, he added.

"South of the river, the Potawatomi had already built schools and churches. The settlers weren't taming the wild frontier.

"They were grabbing up settled land," Barrett, president of Barrett Refining Corp., and one-fourth Potawatomi, said.

But never mind.

Today, Potawatomi and Absentee Shawnee complexes and the Indian Health Service clinic on Gordon Cooper Drive in south Shawnee, alone, are estimated to be worth \$14 million.

That's not counting Sac and Fox holdings in Shawnee and south of Stroud, Kickapoo tribal complex north of McCloud, other tribal facilities and First Oklahoma Bank, almost totally owned by the Potawatomi Tribe.

Tribes issue their own license tags, have their own tax commissions, courts, police departments and housing authorities.

The Potawatomi Tribe, for example, provides college scholarships to any tribal members who want them, generated out of their revenues.

They offer job placement services; provide geriatric care, wellness care in the home, nutrition supplements, meet members' medical and pharmacy needs.

Counting all the tribes' operations, Sac and Fox and Absentee Shawnee Housing Authorities, Indian Health Service and Bureau of Indian Affairs, "we must be the town's second or third largest employer," Barrett said.

Federal contract operations are the largest employment source. Then there is the Indian Health Service; and the Potawatomi Tribe alone employs about 100 people.

But it hasn't always been that way.

Barrett, who was first elected chairman of the Potawatomi in 1985 and is now in his third two-year term, recalls what the tribe's facilities were like when he first got into tribal office in 1971.

"We had a 12 x 30-foot dilapidated, fiberboard-sided trailer house at the site of our present tribal complex.

"We had just gotten a telephone.

"We were at the end of a little gravel road located about where the administrative offices are now.

"We had about \$1,500 in the bank and the government was holding trust funds on our behalf of about \$2.5 million."

The tribe's assets now are about \$32 million, Barrett said.

Turning point was establishment of Central Tribes of the Shawnee Area (CTSA), which Barrett and leaders of the five participating tribes organized in 1975.

Barrett served as its first director from 1975-78 and also directed its adult vocational training program.

CTSA, owned by all five area tribes, "was really the start for all five tribes' development," Barrett said.

"CTSA was the entity that started government contracting on the tribes' behalf.

"The Indian Self-Determination Act passed about then and there was a change in operation for tribes."

Tribes, he continued, were able to start contracting work on their own, which formerly the government had done for them.

The business committees of the five tribe—Potawatomi, Sac and Fox, Absentee Shawnee, Kickapoo and Iowa—were given the opportunity through CTSA to fund and operate tribal staffs.

The business committees began learning contemporary business methods and the tribal operations as they exist to day.

"CTSA farmed the government operations back out to the tribes. They were operating CETA and other contracts for the BIA, Indian Health Service, Department of Agriculture."

As time went on, the tribes began contracting such projects on their own.



Through CTSA as a joint venture of all five tribes 20 years ago, they were able to build their present tribal complexes and operations.

The Potawatomi complex on Gordon Cooper Drive includes its administrative offices; \$6 million Fire Lake public golf course; \$1.2 million bingo hall which grosses about \$5 million per year; store which does a \$4 million business per year; and pow wow grounds.

The Raymond Peltier Memorial Pow Wow grounds, named for Barrett's uncle who was chairman from 1970-73, is the site annually of one of the biggest Indian pow wows in Oklahoma.

An estimated 4,500 persons attended the Saturday night performance and some 3,000 were at the Friday night dances during this year's pow wow in late June.

The three day event attracts around 4,000 people from out of town, Barrett indicated.

South of the Potawatomi facilities, is the Absentee Shawnee tribal complex which includes the former Indian tuberculosis sanatorium building and three other buildings; and the Indian Health Service Clinic which serves the highest patient volume of any IHS clinic in the state.

Bureau of Indian Affairs, once housed in the old Indian sanatorium building, now has only three employees. They have offices in the post office building.

"The rest of the BIA operations have been contracted by the tribes," Barrett said.

First Oklahoma Bank is the first on-going, successful national bank ever to be acquired by an Indian tribe, he stated.

The Potawatomi Tribe, which acquired it about 15 months ago, presently owns 94 percent of the stock.

They acquired it "because it represents another opportunity for the tribe to invest in the community and provide service," Barrett said.

The tribe has revenues in excess of \$7 million a year "that should stay in the community to provide jobs and opportunities and the bank was the best means that we saw to accomplish that.

"We're not bankers, we're investors. We leave the running of the bank to the capable, professional staff at the bank," Barrett said.

Dr. John Robinson is chairman of its board; Barrett is vice-chairman.

Other directors are Jerry O'Connor, Hilton Melot, Bob Davis, Dennis Jett, bank president; and Jim Hayden.

The Citizen Band Potawatomi "bought this reservation for several million dollars cash," Barrett said.

That was around 1870.

"We sold our portion of our reservation in Kansas to the Santa Fe Railroad and bought this land here with the idea that the land would always belong to us, if we paid for it."

When the Potawatomi, a people that had intermarried with the French for generations, arrived in present day Pottawatomie County, they found other Indians already here.

"The federal government failed to uphold our property rights on the land we purchased," Barrett said.

"And in the Allotment Act of 1889, they took the reservation away from us, anyway."

The land they bought extended from the North Canadian River to the South Canadian River and from the Seminole line to the Indian Meridian, which is now in Cleveland County.

It was about 40 x 50 miles in size.

"We lost about one-third of the oil reserves of the Greater Seminole oil boom," Barrett said.

"Present day market value would be in the hundreds of billions of dollars.

"The Allotment Act was almost a death knell to us," he continued.

The Potawatomi tribe in Kansas originally had split over the issue of staying on the reservation under those circumstances.

"Our portion, the Citizen Band, took U.S. citizenship in 1869, the first tribe ever to do so.

"We sold our portion of the Kansas reservation and came down here. Twenty years later, they took it away from us."

Each tribal member was allotted 80 acres of his choice and tribal leaders received 160 acres.

But, a group of Shawnee area citizens "nicknamed the 'Shawnee Wolves,' fleeced the Indians out of their lands," Barrett said.

"Within 10 years of the Allotment Act of '89, 65 percent of the Indian allotments had been lost by their owners."

Potawatomi, Sac and Fox and Kickapoo were the biggest losers in the Shawnee area, he said.

"Indians in general are still the lowest economic group in the area."

The Potawatomi probably have the highest employment rate and highest per capita income of any of the larger tribes, Barrett continued, "but unfortunately, we haven't done it here.

"Our people have had to leave the reservation area and go elsewhere" to make their living.

"I have been incredibly lucky that I've gotten to stay."

The tribe's emphasis on education is beginning to pay dividends for this generation, he believes.

"More younger educated Indians are coming back to contribute to the growth and progress of their people."

After the Allotment Act of '89, tribes were allowed to keep their reservation boundaries which have since become jurisdictional boundaries for tribal courts, police and taxing authority.

"Within the last five or six years, the tribes have won through long and expensive federal court battles, the right to fund themselves as all other governments do, through the collection of taxes on activities within their jurisdiction."

Tribal sovereignty is as old as the United States, Barrett said.

Treaties between the French, the British and the U.S. with the tribes of this area go back 300 years, and nations only make treaties with other nations, Barrett pointed out.

"In spite of the setbacks, I believe the Indians are going to continue to become a significant part of the community and the economy."

Chairman Seventh Generation In Potawatomi Government

"We have always been involved in tribal government," John A. "Rocky" Barrett Jr., chairman of the Potawatomi Indian Tribe and president of Barrett Refining Corporation, Shawnee, said this week.

"Even as a small child, I went to council meetings. Tribal government was frequent talk at the dinner table."

He is the seventh generation of his family to hold the chairmanship of the Potawatomi Tribe.

A member of the Potawatomi branch of his family, the Peltiers and Bourassas has been an elected official since 1837-or '38, Barrett said.

Barrett was first elected to tribal office in 1971 and has formerly served as vice chairman and committeeman.

He helped organize Central Tribes of the Shawnee Area and was its first director from its inception in 1975 through 1978.

In 1983, after five years' employment with Barrett Drilling Co., the family firm which he had worked for periodically since age 15, Barrett became tribal administrator for the Potawatomi. He held that position until he ran for and was elected tribal chairman in 1985.

At that time, Barrett also established Barrett Refining Corporation, which he currently heads.

A native of Shawnee, he was educated at Princeton and Oklahoma City University. He has done work toward a master of business administration degree at OCU.

The Potawatomi Indians of Southwestern Michigan

This article is an excerpt from *The Potawatomi Indians of Southwestern Michigan* by Everett Claspy.

French-British Period

As the Indians do not have a written history, we cannot be sure of everything, but scholars are in general agreement that the Potawatomi, Miami, Ottawa, and other Algonquian-speaking tribes moved into the region of the Great Lakes from the east and north not much more than a century or two before the French arrived. They found an easier way of life in such areas as the St. Joseph Valley where corn grew better than it did farther north, and they could kill buffalo and store the meat for winter. It is believed that these Algonquian tribes pushed earlier tribes down into southern Illinois. The Algonquians in turn were forced to flee farther to the west as a result of attacks by the Iroquois from the region of New York.

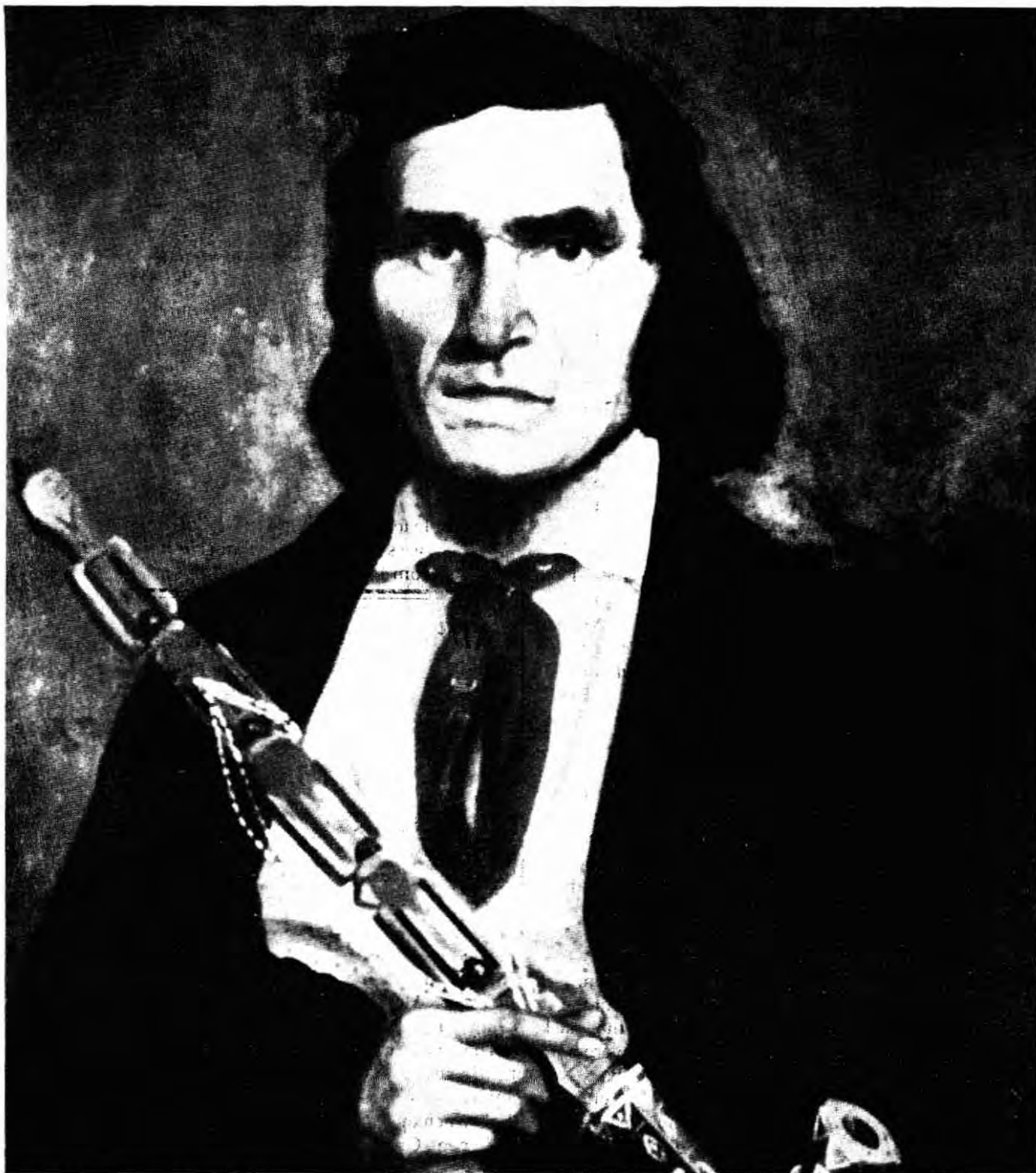
In the 1660's, French priests traveled west to find Indians they had known in Ontario, and by 1668 they had established a mission at Sault Ste. Marie. Rene-Robert Cavelier, Sieur de la Salle encountered Miamis in the St. Joseph Valley in 1679 as they began to drift back from the west, protected by arms they had acquired from the French. Missionaries were in Illinois in the 1670's and by 1690 a mission had been established two miles south of Niles. The following year, Augustin le Gardeur and Sieur de Courtemanche, arrived with soldiers and founded Fort St. Joseph near the mission at a site on the east bank of the river, which is now marked by a monument. The fort repulsed an attack of the Iroquois in the spring of 1694, but the troops were withdrawn in 1696 as a result of a change in French policy as to how the Indians in the west were to be handled. The French, like the British and the Americans at a later date, were to have their problems with the Indians.

The missionaries and traders stayed on after the soldiers left Fort St. Joseph. Father Claude Aveneau served the Miamis from 1690 to 1708. A second priest arrived at the mission in 1699, indicating the importance of the post. The Potawatomi arrived about this time and had Father Jean B. Chardon as their missionary from 1705 to 1712. He left when the Fox War broke out, but the traders remained. The military and the clergy were back by 1720, and the settlement now was to enjoy its most prosperous period.

Intermarriage between the Indians and the French was common, and both Indian and white children were baptized by the Jesuits at the St. Joseph Mission in the next few decades. Missionaries were not assigned to St. Joseph continuously during these years but only intermittently.

This was a bloody era, and affection for the church did not prevent the Potawatomi from getting a reputation of being war-like. They fought alongside the French in the French and Indian War. In 1763, one hundred of the tribe killed eleven of the members of the British garrison at Fort St. Joseph during the Pontiac uprising. Not being satisfied with fighting the British, the Potawatomi now engaged in a war with the Illinois Indians, in which various tribes were virtually exterminated. Legends connected with Starved Rock State Park in Illinois date from this period. The Potawatomi became supreme over a wide area in the Midwest, but the Virginians were soon settling in Kentucky, and the tribe would join the British in seeking to hold back the advance of the American settlers. The fact that the French were on the side of the Americans in the revolution must have confused the Indians of the area and helps to explain why two hundred Potawatomi from the Milwaukee area are said to have helped the Spanish in their capture of Fort St. Joseph on February 12, 1781. The confusion continued when the British remained at Detroit until 1706, although Michigan had become a part of the United States by the treaty of 1783.

The St. Joseph Valley Indians participated with other western Indians in an attack on the Spanish at St. Louis on May 26, 1780, which no doubt helped bring about the two Spanish invasions. The first expedition had only sixteen men, but they managed to overcome the twenty-two traders at the post and departed with fifty bales of



TO-PE-NE-BEE

For more than forty years Topenebee was chief of the Potawatomi Indians. We do not know much about his life except in connection with his work as chief of his people. He was born at his father's village on the St. Joseph about the middle of the eighteenth century. His father, Anaquiba, was a noted chief in his day. Besides Topenebee, there was another son, Sawavk, whose daughter became the wife of the second chief, Pokagon. Anaquiba also had a daughter, Kaukeama, who became the wife of William Burnett.

We do not know when Topenebee succeeded his father as chief. We first find him as the first of the Potawatomi to sign the Treaty of Greenville in 1795. The secretary who wrote out his name spelled it Thu-pe-ne-bu. In the next twenty-five years he signed a number of treaties, always at the head of the list of chiefs. This fact indicates his popularity among all the Potawatomi, for they were well represented at all treaties and their leading chiefs were present.

furs. They were intercepted on December 5, 1780 west of Michigan City and only three escaped. The Indians were said to have been absent on a winter hunt when this took place. The second force was larger and included sixty-five militia who were joined by two hundred Potawatomi already mentioned. The Spanish flag is said to have flown over Fort St. Joseph for twenty-four hours before it was burned. This event permits Niles to call itself the City of Four Flags. The British are reported to have sought to arrange a pursuit this time also, but were unsuccessful.

Early American Period

The Potawatomi were first recognized by the United States when leaders of this tribe joined with other Indian leaders in signing a treaty at Fort Harmar, Ohio on January 8, 1789, which confirmed earlier arrangements regarding cession of Indian lands. Warfare between the Indians and frontiersmen in Ohio soon broke out again,

however, and the Potawatomi fought with other tribes and defeated General Josiah Harmar in 1790. They helped the great Miami chief, Little Turtle, defeat General Arthur St. Clair on November 4, 1791, in one of the greatest victories ever won by the Indians. The American casualties of more than nine hundred men were more than General George Washington sustained in any of his engagements during the Revolution. Potawatomi were also present at the final Indian defeat at Fallen Timbers in August, 1794, and twenty-four of their chiefs, including Topenebee, chief of the Potawatomi of southwestern Michigan, were present of the signing of the treaty of Greenville, August 3, 1795. This treaty settled the issue of Indian landholdings in Ohio and provided for the first cessions of Indian lands in Michigan to the Americans. The British then evacuated their remaining posts in Michigan in 1796.

Bloodshed on the frontier had ended for a time, but

Continued on page 9

The Potawatomi Indians of Southwestern Michigan

Continued from page 8

British influence in the area continued as the Indians continued to confer with British traders and officials at Fort Malden, across from Detroit. In southwestern Michigan, French traders had continued to be active at the site of old Fort St. Joseph as well as at the mouth of the St. Joseph River after the British took over in 1761. A few British or English-speaking traders had also begun to arrive when the British military forces briefly occupied Fort St. Joseph. William Burnett, the most prominent of these, arrived in 1776. In 1782, he married a sister of Topenebee. Burnett's pro-American feelings got him into difficulties with British authorities during the 1780's. Another prominent trader who arrived sometime before 1808 was Joseph Bertrand. Like Burnett, his relationships with the Potawatomi were excellent. Some reports have him marrying the daughter of Topinebee, but this is apparently false. *(The Niles Star in its 75th anniversary edition in 1962 states that the wife of Bertrand was the daughter of a Montreal merchant named Bartolet and her mother was Madelon Bourassa who was 3/4 French and 1/4 Chippewa. The same information was given in 1960 by a mimeographed History of Niles Township put out by a Niles school study group. Although the city could not have been happy to lose the story of its Indian Princess, her tombstone was returned to the cemetery, and set in concrete. (South Bend Tribune, May 28, 1963) All early accounts indicate that she lived as though she was an Indian, although it is now said that she was educated at a convent in Montreal.)*

The St. Joseph Valley Potawatomi were not very active in the anti-American movement led by the Shawnee chieftain, Tecumseh. Only a few, including the son of William Burnett, took part in the battle of Tippecanoe on November 11, 1811. Five hundred Potawatomi were the main participants in the massacre of the American garrison at Fort Dearborn at the outbreak of the War of 1812 in 1812, but Topinebee had advised against this action and both he and his nephew and adopted son, Leopold Pokagon, sheltered American survivors of the massacre. The entire tribe, however, supported the attack on Fort Wayne, Indiana, in August, 1812. They were not involved in the last Indian battle in this part of the Northwest, at Mississinewa near Jalapa, about twenty miles southeast of Peru, Indiana, where on December 18, 1812, three hundred Miami Indians drove an American force back into Ohio. However, the Potawatomi were with the British at the battle of the River Raisin on January 22, 1813, and at the siege of Fort Meigs, Ohio, in May, 1813.

The Potawatomi were always quick to adapt themselves to new conditions. They did not wait until the end of the war to make peace with the Americans. Sixteen of their chiefs signed a treaty at Greenville, Ohio, on July 22, 1814, and twenty-four were present at Springwells, near Detroit, on September 8, 1815, when all was forgiven. No Indian seems to have been punished for anything that happened at Fort Dearborn, but memories of that and other wartime events help to explain the contempt which many pioneer settlers in the years that followed the war had for the red men.

The Potawatomi showed great powers of survival during this difficult period. They seemed to thrive on contact with the white man, while other Indians suffered so much. To a certain extent, of course, the Miami Indians acted as a buffer, talking much of the brunt of the hardships brought on by the advance of the white men into this area.

New information about the life of the Potawatomi has been found in Catholic historical studies. We often hear that the Saint Joseph Indians did not see a priest between 1764 and 1830, yet they continued to love the men with the black robes. The French Jesuits left not because the flag had changed but because the King of France as did other Kings of the period brought pressure on the Pope to suppress the order in their countries. Father Gibault who was to become the famous "patriot priest" at Kaskaskia was at Fort St. Joseph on August 17, 1768 and on March 21, 1773. By 1780, only 49 settlers were left at the fort and after the Spanish invasions, the traders moved their activity a few miles south to the site of the present Bertrand just north of the state line. The Burnett

trading post was at the mouth of the St. Joseph River on the west side just north of the present Napier Street bridge.

The church, of course, did not forget these Indians for sixty years and always had priests at Detroit and along the Mississippi. McAvoy says that Father Edmund Burke who left Detroit with the British troops in 1796 had considered visiting the St. Joseph Valley but was told that there was so much rum there that a visit was not safe.

Father John Rivet was at Vincennes from 1795 until his death in 1804 but he received so little support from the French settlers there and was so depressed by the havoc that liquor inflicted on the Indians, that he wrote a letter to Burnett offering to move to the St. Joseph Valley. He later conferred with Potawatomi visiting Vincennes.

Even the church suffered from the liquor evil. Father Badin reached Kentucky in 1703 and was often alone in the state as he could not utilize Father de Rohan who was suspended in 1796 and lived on until 1832, sometimes doing a little teaching. Another priest suspended because of his weakness for liquor was Father Flynn who lived in Kentucky from 1806 until 1815.

Although the city could not have been happy to lose the story of its Indian Princess, her tombstone was returned to the cemetery, and set in concrete.

We know that Father Michael Levadoux in 1796 traveled from Kaskaskia to Detroit by way of the site of Chicago and Mackinac, being enroute from June 15 to August 14. McAvoy says that he visited the St. Joseph Valley but gives no details.

The Potawatomi ceded away claims to land in Illinois in 1816 and in Indiana in 1818. The land that they actually used was sold by them in the treaty of Chicago in 1821 which opened most of southwestern Michigan to settlement. Only the extreme southwestern tip of Michigan, bounded on the east by the St. Joseph River, was not included in this cession. Governor Lewis Cass and Topenebee were present at this conference of three thousand Indians.

The Chicago treaty set aside money which led to the establishment of the Carey Baptist Mission at a site which is now marked by a stone on the western edge of Niles on the road to Buchanan. The Baptists soon discovered that the Potawatomi had not forgotten the teachings of the French Catholic priests, but there was no difficulty. Children of the Indians and of the traders attended the mission school, and fifty-eight Indian pupils were given land grants in 1826. The head of the mission, Isaac McCoy, was a remarkable man who made many trips to Washington in efforts to help the Indians. In 1825, Topinebee moved his village to a site about three miles southwest of Niles in order to be nearer to the mission. The following year, McCoy helped Leopold Pokagon establish his village near the Indiana line about one mile west of the St. Joseph River. A visitor from Washington at this time thought that the Indians were making progress, but things soon got worse as the forerunners of a tidal wave of settlers began arriving.

The old order was not quite dead. A group of Sauk Indians from the west passed through in 1827, enroute to Fort Malden to collect from the British small annuities that were paid them for services in the War of 1812. Pokagon is said to have purchased from them a boy prisoner who was being mistreated, and McCoy heard rumors that these Sauk still practiced cannibalism. Topinebee died in July, 1826, as a result of a fall from a horse which he had suffered while drunk. He had led the Potawatomi of southwestern Michigan for forty years. He was succeeded as chief by Leopold Pokagon.

McCoy and the government were now convinced that the Indians had to go west in order to get away from the

white man's liquor. The federal government sent agents into the area to get the chiefs to sell this land as part of the removal program. They even enlisted the aid of Joseph Bertrand and of Pierre Navarre and Alexis Coquillard, who had been operating trading posts at South Bend since about 1823. By the Carey Mission Treaty of September 20, 1828, the Potawatomi surrendered all but a reservation of fifty sections which included most of present Bertrand Township. McCoy immediately left with the Potawatomi and Ottawa chiefs for Kansas to look over new land. They did not return until January, and McCoy went to Washington to urge congress to send the Indians west. Later in the year, he moved his family to Missouri, but other missionaries kept the school going until 1830.

The beloved priests of the Potawatomi now returned and most of them spoke French although a good share were from Belgium rather than France. Father Rese (German) arrived in July 1830 and by January 1831, the famous Father Badin (French) now 62 years old was hearing confessions from three hundred members of the Pokagon village. There was even talk that the Catholics might be given the Carey Mission buildings. Bishop Fenwick visited the Pokagon Village July 28, 1831.

The U.S. Government paid the Baptist Mission Board at Boston \$5,080 for the improvements and \$641 for the growing crops. Mr. Simerwell, the missionary in charge moved with eight remaining Indian children to a building nearby. In his book about the Baptist Missions, McCoy blames the traders for delaying the departure of the Indians as they wanted to profit from the treaty payments. He is also critical of the Catholics for not waiting longer before moving into the St. Joseph Valley. As Catholic priests had made visits to L'Arbre Croche in 1826, 1827 and 1829, we can wonder if the delay in reaching the St. Joseph Valley was out of courtesy to the Baptists.

The Black Hawk War hastened the departure of the Indians. A conference was held May 22-27, 1832 in the grove near the Carey Mission at which Leopold Pokagon assured General Joseph W. Brown that the Potawatomi would remain peaceful and defend themselves if attacked by the Sacs. Militia assembled at Niles and started marching towards Chicago. Father Badin arrived back on May 30 and helped avert trouble which threatened when Young Topenebee killed a convert.

The Indiana Potawatomi ceded away more land by the treaty of Tippecanoe River, October 27, 1832. Father Badin was present at this council and his biographer says that \$365,000 was distributed, most of it going quickly into the hands of fifty traders present. Various Michigan members of the tribe including Pokagon, received land grants at this time.

The 1828 reservation was ceded away as part of another Chicago Treaty signed September 26, 1833 by forty-five chiefs including Pokagon. Apparently tribes in Illinois were involved and it is said that ten murders took place in the next twenty-four hours. It is here that Pokagon received the guarantees that his group would not have to go west. But none of the tribe were required to leave for three years and it was to be five years before the main group departed.

Little information is supplied by the early county histories about the later days of the Pokagon Mission but McAvoy supplies some background. Two Catholic women had spent the winter of 1833-34 at the village teaching the Indians. Badin built the chapel and cabin on the site of the present University of Notre Dame in the spring of 1834 and in September is quoted as feeling that certain Potawatomi in Indiana who owned reserves had a better chance of avoiding removal than any of the tribe in Michigan. The new Bishop of Indiana, Brute, visited the area in the spring of 1835 following a trip through eastern Illinois to Chicago. McAvoy mentions that he visited the Pokagon village of 650.

Father Louis de Seille had arrived in January 1833 to minister to the Potawatomi. He was Flemish although actually born in Holland. He transferred his headquarters in 1835 to southwest of Plymouth where Indiana groups had assembled in preparation for the tragic march westward in 1838. He was so active in defending the

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The Potawatomi Indians of Southwestern Michigan

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Indians that he was ordered of Indian lands by Col Abel C. Pepper and died Sept. 26, 1837 at St. Marys Lake on the grounds of the present University. He was succeeded by 26 year old Father Benjamin Marie Petit, who had been a lawyer in France from 1832 to 1835. He was to die at St. Louis, February 10, 1839 after having gone west with the 859 Indiana Potawatomi on the September 5-November 5, 1838 march. The trail of death experienced by the Menominee group has been well described by Winger but it is said that the pioneer villages through which they passed were also suffering from all kinds of fevers as the weather stayed warm so long into the fall.

The one-hundred and fifty Potawatomi who left the Carey Mission site in 1838 did not suffer like those in the Menominee group. Bertrand is said to have gone with them, and the two companies of troops did not prevent some from escaping. Others had fled north to the Ottawas. Some simply hid out in the forests. Some were rounded up the following year and taken to Kansas by Alexis Coquillard, the South Bend trader.

No Indian tribe was ever very large and it is remarkable that the Potawatomi covered so much territory. We cannot help but wonder if they had not absorbed many members of historic Ohio tribes which were now almost extinct. We have seen that the tribe extended far down into Indiana. Still others lived in Illinois and had gone west in 1837 to Council Bluff, Iowa, where troops had to protect them from more warlike western tribes. Potawatomi from Wisconsin had gone north as early as 1833; 135 now live at Hannahville in Menominee County, Michigan.

Other Potawatomi to the north of the St. Joseph Valley around Kalamazoo lived on reserves established in 1821 and 1827. These also signed the 1833 treaty but were not required to leave until 1840 when the removal was carried out in a humane manner.

By 1836, Bertrand was having a building boom and a brick church was erected there, but the Indians were never buried in the adjacent cemetery. The Pokagon village was across the river one mile to the west and its last days were doubtless not very happy with so many white men around ready to get the Indians in trouble and often moving onto Indian land before the legal date. The site has been visited recently by the Southwest Chapter of the Michigan Archaeological Society which reportedly was able to see Indian storage pits. The group also visited the adjacent site of the cemetery where Indians were buried up to 1837 when the main group left for Silver Creek. It is here that one tradition has it that Pokagon was visited by Johnny Appleseed, and we read how the Chief drove around in a curious two-wheel cart. About this time in order to escape removal, Potawatomi Indians settled on Walpole Island in Ontario at the north end of Lake St. Clair where they still live with the Chippewas. The combined group numbered 800 in 1941 and always has had close connections with the Potawatomi at Athens, Michigan.

It is assumed that some of the Indians taken west from Niles had belonged to the bands of Wesaw and Shavehead who are treated in the 1882 Cass County History on pages 46-49. Wesaw is described as being a War Chief and having three wives of whom the favorite was the daughter of Topenebee. He spent much time in Volinia Township in Cass County but later lived near Buchanan. Shavehead had only a few followers but has a Lake named after him in Porter Township in Cass County. The county history repeats the two different accounts of his death in September 1840. He was a trouble maker but no effort seems to have been made to send him west.

We should not forget the traders of this era. William Burnett disappeared at the start of the War of 1812 while enroute to one of his branch posts. Joseph Bertrand, after the death of his wife, moved to Kansas where he died in 1865. Neither Burnett nor Bertrand have any descendants in this area but their blood survives in Kansas. Outside of Topeka is Burnett's Mound named after Abraham Burnett (1811-70) who weighed 450 pounds.

South Bend was founded by a new generation of French traders. Pierre Navarre and Alexis Coquillard came in 1820 and 1823 from around Detroit where both



Isaac McCoy

had been connected with the United States Army in the War of 1812. Navarre took an Indian wife by whom he had six children. He died in 1864 and his cabin has been removed to Leeper Park where it still stands just across the river from his trading post. There is a Mrs. Alexis Coquillard in South Bend today. Schools, streets, parks and subdivisions have been named after both. No trader in the region, except for Coquillard seems to have been able to hold on to their land grants as did Frenchmen in the Wabash Valley and none were to become as famous as Gurdon Hubbard in Illinois who had an Indian wife for two years. (A new shopping center and Junior High School in Elkhart have been named after Pierre Moran who had a French father and a Kickapoo mother and died in 1840. He is called a Potawatomi chief in the Indiana State Guide, 289.)

It is said that there were soldiers from Berrien County with French names on the Civil War army rolls but inquiry at Benton Harbor and Niles led to statements that there are no families now living in the area that claim any historic French blood. Apparently the pioneers would not have much to do with either the French traders or Indians. Inter-marriage among the local Potawatomi seems to have been resumed only in recent decades.

Silver Creek - Rush Lake Period

The Potawatomi who settled in Silver Creek Township, the group with whom we are concerned, are said to have numbered three hundred and fifty at the time that

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they received their exemption from removal. It was included in a supplement to the main treaty signed the day before. It mentions that a portion of the Potawatomes, "on account of their religious creed," desired to remove to northern Michigan, and, if this was done, which they were entitled at L'Arbre Croche. Michael Williams, the present revered leader of the group says that he was told that a group did go up to L'Arbre Croche to look for land but found that they would not be welcomed by the Indians already there.

It is likely that they at first regarded the land that they acquired in 1836 as only a temporary home. It was probably fortunate that they did not buy more acres than are included in a section as the many section reserves of the Potawatomi bands in Indiana soon attracted the attention of the white man. According to the 1882 Cass County History the main tract of 214 acres was in Section 14 directly south of the present Catholic Church. One-hundred sixty more acres are given as being in Section 22 which would be in between. The Pokagons are listed as being assessed in 1838 at \$2,602 with \$1,690 the next highest assessment in the township.

Leopold Pokagon is said to have paid for the land with \$2,000 received at the time of the 1833 treaty and with funds acquired from the sale of two sections of land granted to him by the Tippecanoe treaty of 1832.

Two hundred and fifty of the group moved here in the fall of 1837. A rude chapel was built here the following year. Several sources mention that Judge G.A. Barney and three other white men helped the Indians put the logs in position. The settlement depended upon visiting priests. Father Stanislaw Bernier conducted services here in 1839, 1840 and was present at the death of Leopold Pokagon in 1841.

The group must have been pretty docile to survive as pioneers of the period generally objected to having Indians around. One wonders if the farmers could have benefitted from their cheap labor as was suggested in the case of Calvin where some Quakers became quite well off.

After 1843, the Potawatomi again have members of the church living among them for the Holy Cross order had brothers operating a school for them from 1843 to 1845. Father Sorin had reached St. Marys Lake from Vincennes November 26, 1842 and with the help of seven brothers erected there a log building which was the start of the University of Notre Dame. What is so remarkable is that the now famous order had only been established about two years before in France by Father Sorin and two other priests.

A Father Alvill was in charge of the brick church at Bertrand until 1840 and all sources agree that there was no priest resident in the area from then until the arrival of Father Sorin in November 1842. The Catholics of South Bend attended services at Notre Dame until their first church building was erected in 1853. A young priest from Notre Dame was present in Dowagiac Christmas week end of 1865 to help out Father Cook, carrying on the tradition of over a century, of how the community has carried on missionary work all over the area in addition to its educational activities. The Congregation stationed Father Mirvault at the church in 1845 at which time sisters took over the school and continued its operation for five years until the band split in two. The school was partly financed by annuities received by the Indians. A new church to replace the 1838 structure was erected on the site of the present building and was dedicated by Father Sorin, January 24, 1847. Later in the year the Holy Cross Order sent the Rev. L. Baroux to work with the Potawatomi. He was to devote much of his life to the group and was buried near the Silver Creek church in 1897.

Leopold Pokagon died July 3, 1841 at the age of 66 after having been a good lead for his people. His sons by his second wife succeeded him as chief. The oldest of these was Paul, described by some as an unscrupulous individual who was blamed for the split in the settlement. He was succeeded by another brother, Francis Pokagon, who reportedly died in 1877. He was said to be liked but it is doubtful if enjoyed much influence as it is

the youngest brother Simon whom we find visiting Washington to confer with President Lincoln and President Grant. Leopold also left descendants by daughters of his first wife Acuarie, daughter of Sawak, a brother of Topenebec.

The circumstances under which the Silver Creek settlement broke up in 1850 are not very clear. Leopold Pokagon had not made any arrangements as to how the land was to be handled after his death but the Indians appear to have gotten along satisfactorily for a few years. One report states that Leopold Pokagon's heirs finally claimed the whole estate. Others say that the trouble was over how much each resident was to contribute towards the real estate taxes although taxes were low in those days. Leopold's widow lived until 1851. The church must have been distressed by this division but the Potawatomi then as now made their own decisions.

The group must have been pretty docile to survive as pioneers of the period generally objected to having Indians around. One wonders if the farmers could have benefitted from their cheap labor as was suggested in the case of Calvin where some Quakers became quite well off.

The leader of the movement out of the township was William Sinagaw, whose daughter was married to Simon Pokagon and was to be the heroine of her husband's book, *The Queen of the Woods*. Sinagaw lead the group fifteen miles north to the south side of Rush Lake in Van Buren County, about four miles northwest of Hartford. The new land was purchased with funds based on annuities. The original log church was replaced by Father Baroux in 1864 with a wooden structure which he built with the aid of \$1,000 that he brought back with him from a trip to France.

Little is known about the Rush Lake group for the next forty years until Simon Pokagon appears at the Chicago World's Fair. One reference declares that there was no leadership among the group after the death of Sinagaw and Pepeyah.

A long article was found in the Fort St. Joseph Museum at Niles which paints a sad picture of the settlement and makes one understand why the church may have been willing to see it broken up. The reporter from Chicago was making his first visit and was not impressed by Simon Pokagon or his wife who lived in a rude shack as did the others. He says that almost all of the horses and wagons had been sold to get money for drink. William and Charles were at home but Jerome Pokagon was away to school in Kansas. A daughter named Celia is mentioned and the article includes several sketches of the cabins.

There is considerable discussion of the claims then being made. Small annuities had been paid to the Pokagon band after it reached Silver Creek but not as much as was given those who had gone to Kansas. They were offered \$39,000 in 1865 and took that money but the reporter says that they thought that it was only a part payment on their claim for \$150,000. They were now claiming \$200,000 which included interest on the unpaid balance. A man named Crancher was representing them and was to receive 12 per cent as commission. A bill to pay the money had twice passed the Senate. (Payment was finally made in 1893.)

No doubt there were Indians in the Hartford area living some distance away from Rush Lake who were better off as were those in Silver Creek who were by now scattered out quite a bit and able to work for the farmers.

Trapping was pretty good in the Dowagiac swamp.

The Irish were attracted to Silver Creek by the fact that it had a Catholic church but it is said that the beautiful lakes of the area reminded them of Ireland. Some had helped build the railroads on their way to Michigan and others had lived for while near the Catholic church in Bertrand. The Cass Co. history already cited says the the Holy Cross order sent Father Baroux to Indian in 1852 and he was succeeded by Father Fourmont. A Father Labell made a few visits from Kalamazoo in 1854. In 1855, Father John De Neve (Belgian) attended to the mission from Niles and also had charge of the Bertrand church. Augustine J. Topash now started the construction of a new church edifice which was completed in 1858. It was dedicated by Bishop Lefevre (Belgian) of Detroit, September 29, 1861.

Both the Indians and the Irish must have made quite a lot of money during the Civil War as the writer had relatives who stayed home and did pretty well raising wheat. Possibly the prosperity helped Simon Pokagon make his two visits to Washington, and we know that Father Baroux visited France from October 1862 until May 1863.

Father Baroux served both Indian parishes but neither were self supporting, and it has been suggested that the church felt compelled to send such an experienced priest elsewhere in 1870. He was brought back to Silver Creek for burial in 1897 and in 1913 an imposing monument was erected over his grave. Father Richard Sweeney arrived in December 1870 and Father James Herbert in October 1873.

A church had been built in Dowagiac in 1872 as a branch of the Niles Parish and in 1875 it was transferred to Silver Creek with Father C.J. Roeper as the new pastor. He rebuilt and enlarged the Silver Creek Church and in 1882 it was reported that forty-five white and five Indian families were attending church there. Two Indian families then attended the church in Dowagiac and ten belonged to the Rush Lake Church which had a few white members. The pastor moved to Dowagiac in 1886 after fire had destroyed the Silver Creek church and rectory. The present brick church (third church) was then erected on a site different from that of the original church. This explains why the Leopold Pokagon grave is now covered by a sidewalk. It is said that in connection with the rebuilding, many Indian stones were taken up and lost. Few monuments with Indian names can be located in the cemetery although many burials have been made since that time. Rev. Joseph Joos, who arrived in 1891, is the last of the Belgium-born priests that we will hear of. He was very energetic and during the next year built the present church in Dowagiac at a new location, the old one having been near the Catholic cemetery. By 1897, he had established a new church at Watervliet and the Indians were offended when pews were removed from the Rush Lake building taken to the new church.

Father John Wall was in charge of the Parish from 1901 to 1914 and it was during this period that Auxiliary Bishop E.D. Kelley of Detroit wrote a little booklet, now very rare, to raise money for a monument in honor of Father Baroux. It consists of letters from the priests of the 1830 decade which were translated from French by Father Baroux and sent to Mgr. de Neve, Rector of the American College at Louvain, who had been a priest at Niles and had assisted in Silver Creek following the departure of Father Baroux to the Indies. Much of the material deals with the experiences of Father DeSeille who predicts that the United States would be punished by a civil war for its mistreatment of the Potawatomi.

Rev. Henry O'Neill was the Pastor from 1924 until 1921, and towards the end he was given an assistant, Father Idone, to help with Silver Creek and the new Catholic Hospital. He was soon very popular with the Indians and got them to appear in all kinds of outdoor festivals. The church never had a hall but dances were held in the township hall not far away in the winter. Many Indians were present. Father Idone improved the rectory and the church but he appeared to depart suddenly, and an era that started back in 1690 was ended for the Potawatomi.

Conclusion

HOW-NI-KAN

PEOPLE OF THE FIRE

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Tribal flag plaza planned for Oklahoma state capitol

Oklahoma City—A public fund raising effort is underway to complete construction of the Oklahoma Tribal Flag Plaza at the State Capitol. When completed, the plaza will display the flags of the thirty-six federally recognized tribal governments in Oklahoma.

Through the efforts of State Senator Kelly Haney, S.J.R. 48 was passed in 1988. The legislation directs the state Office of Public Affairs to "display in an appropriate and dignified manner within the Oklahoma State Capitol Complex the flags of all federally recognized Indian tribal governments which are located within the State of Oklahoma." At that time, the Legislature appropriated \$99,000 toward the project.

When the actual design of the flag plaza was completed, the project neared the \$400,000 mark to be constructed in three phases. The legislative appropriation was used for constructing Phase I which included the digging and concrete work.

Senator Haney states he was pleased to see such an interest of public undertaking to raise the remainder of the funds for the plaza's construction. He added, "The Oklahoma Tribal Flag Plaza will not only represent this state's rich Indian heritage but will signify the important role the tribal governments will play in Oklahoma's future." Haney said he envisioned the plaza to become a destination point for travellers around the world.

The Tribal Flag Plaza follows the landmark S.B. 210 known as the State/Tribal Relations Legislation, representing the first statutory overture by state government to improve inter-governmental relations between state government and tribal governments.

"The Oklahoma Tribal Flag Plaza at the State Capitol will stand as a constant reminder that all citizens of Oklahoma can benefit by a united effort toward better relations," stated Dr. Blue Clark, vice-president of Oklahoma City University. Clark, an enrolled Oklahoma Creek, is the co-chair of the Tribal Flag Plaza Fund Raising Committee with Jerry Burger, executive director of the University of Oklahoma Medical Alumni Association. New York Yankee baseball legend, Allied Reynolds, is the committee honorary chair.

Reynolds, who is also an enrolled member of the Creek Nation has initiated, within the overall fund raising project, a

campaign of his own. He says, "Every tribal member should feel an identity with the plaza because it symbolizes their heritage."

"One tribe has already contributed \$5,000," Reynolds said. He is asking each tribe in Oklahoma to give a similar amount from its general fund toward the plaza. He is going one step further, asking each tribal member to contribute \$1 toward the completion of the plaza. With Oklahoma having the highest Indian population of any state in the nation at more than 252,000, this amount could conceivably be a major portion of the contribution toward the effort. Reynolds also said that each donation is tax deductible and every dollar goes toward the plaza. He is sending letters to all the tribes asking them to organize individual efforts.

The Tribal Flag Plaza Fund Raising committee is organized under the Center of the American Indian at the Kirkpatrick Center with no paid administrators, all only volunteers are working on the project.

The Capitol Historical Preservation Committee has authorized the location of the plaza to be centered on the Capitol's north mall between the Sequoyah and Will Rogers Bldgs.

The Tribal Flag Plaza was designed by Paul and David Meyer of Meyer Associates, Oklahoma City. Paul Meyer describes the plaza in terms of art sculpture. He related it to be a simple, bold design reflecting the dignity of Oklahoma Indians and their oneness with nature. Inspired by the Spiro Mounds, the plaza is separated into quadrants with walkways sloping downward into the "center of the earth" where water flows over native boulders surrounding an eternal flame.

Ten foot high walls inside the mound will be finished in highly polished black granite that will reflect the elements of the sky, the fire and the flowing water. Meyer said when viewed from the air, one can see the flag poles and their colorful flags fluttering in the wind and casting moving shadows across the earth, forming "feathers" around an Indian shield—the Indian shield on the Oklahoma flag. The plaza will be called "The Meeting Place."

During Red Earth '91, a ceremony was held at the plaza site to honor the ground where the plaza is under construction and to proclaim it a sacred place. Seventeen Oklahoma tribal governments participated

in the flag processional while the site was traditionally smoked with cedar and a lance was staked into the ground by Nathan Hart on horseback. Hart is the executive director of the Oklahoma Indian Affairs Commission. The Vietnam Era Veterans Inter-Tribal Association Color Guard also performed a routine while presenting the colors.

The Oklahoma Indian Affairs Commission is currently in the process of collect-

ing the tribal flag designs for when the flags will be made for the plaza. The target date to display the flags in ceremony is June 1992. The committee feels 1992 is very appropriate for the occasion. For more information on the Oklahoma Tribal Flag Plaza and related activities phone 405-524-2685 or write the Kirkpatrick Center, Center of the American Indian, OTFP, 2100 N.E. Street, Oklahoma City 73111.

Tribal members participate in Trail of Courage festival

The 16th annual Trail of Courage Living History Festival was held Sept. 21-22 at Rochester, Indiana, under the sponsorship of the Fulton County Historical Society.

The Dowagiac Singers, a Potawatomi drum, played for the Indian dances. The group is headed by Henry Bush, Dowagiac, Michigan.

The participants' badge this year honored Chief Aubbeenaubbee, a Potawatomi who lived here in the 1830's. The badge was designed and drawn by Martha Caparell, who has Indian ancestry. It has a bear and red-tailed hawk, which were the totem and clan of Aubbeenaubbee.

The Trail of Courage depicts frontier history. There were several historic camps: French & Indian War, Revolutionary War, Voyageur, Western Fur Trade, Plains Indian, and Woodlands Indian.

The Potawatomi Memorial Village consists of wigwams and demonstrations of Indian crafts such as basketry, beadwork, tanning hides, making cattail mats, cooking, etc. Each year a different Potawatomi family is honored and this year it was Aubbeenaubbee.

Tom Hamilton, Warsaw, a member of the Citizen Band Potawatomi, has been an active participant since 1983 and video-taped the event. Tom's family, descendants of Abram Burnett, was the honored Potawatomi family in 1989.

Bill Wamego, Tulsa, OK., another Citizen Band member, has attended since the early 1980s also. The Wamego family was honored in 1988; and Howard LaHurreau family, the descendants of Chief Meteah in 1990.

George Godfrey, a Citizen Band Potawatomi member, demonstrated fingerweaving of sashes. Godfrey is from Villa Grove, Ill. The Citizen Band is headquartered in Shawnee, OK., but their ancestors lived in Indiana.

All the participants were dressed in historic clothing to fit the period they were portraying. The big festival attracts over 10,000 people. This year the Trail of Courage was awarded a grant of \$1,700 from the Indiana Arts commission to hire musicians and artists to perform. This is a matching grant and must be matched dollar for dollar by donations.

The Trail of Courage, museum and round barn are all located on 35 acres that lie beside the big dual-lane highway, U.S. 31, four miles north of Rochester. It is 50 miles south of Notre Dame/South Bend, and 50 miles north of Kokomo.

The Trail of Courage was founded in 1976 to honor the Indians and memorialize those who died on the forced removal known as the Trail of Death in 1838.